UNITY
BE STILL AND KNOW THAT I AM GOD.
Dec. 1st, 1896.

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UNITY. BE STILL AND KNOW THAT I AM GOD. December 1, 1896.

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The Secret of Power.

BY JOHN T. ROBERTS.

It is evident to a close observer of the progress of the movement of the higher thought, that a large number of persons are attracted to the subject merely because of the promises of gain of health or possessions that are announced by many of the leading teachers, writters, and practitioners under the various titles of Christian, Mental, Divine Science, etc. The advantages of taking up the new study are pointed out in the direction of health, to those who are under bondage to beliefs in sickness; happiness to those who are depressed and cast down; and plenty, to those who are struggling in the daily round of supplying needs. The idea has gone abroad for all to come to the fountain of Truth and gather the treasures that are there to be found and obtained with out money and without cost.

As a result of this proclamation so generally made, many suffering persons have sought the healers, expecting deliverance from some disease; sorrowing souls have presented themselves to teachers to be made happy, and others struggling in poverty have read the literature of the thought, expecting to find some way to fortune. While in some instances health was secured, happiness obtained, and financial rlief afforded, *and while there can be no great question that an understanding of Truth will enable every one to live in health, harmony and suffi-*

ciency; the purpose of this article is to point out the only basis upon which such glorious ends can be attained and permanently enjoyed. From the fact that as a rule, so few souls, compared to the large number who have studied the lessons, read the literature, or who have come in contact with the healers have really obtained self mastery or control over conditions, it would seem that something vital about the Law of Spirit and Life was not understood, and may this not be because one very important factor in the whole subject has not been made sufficiently clear, or emphatically enough presented.

The seeker after Truth must know, that Truth cannot be realized when the motive in its pursuit is for the loaves and fishes, and the student must be taught that the goal cannot be reached unless there is a perfect willingness to give up all for Truth's sake. In other words the sense life must be laid down, before the spiritual life can be entered, the necessity of this way of doing can be seen very plainly as the cause of all tribulation is understood; for instance why is there a lack of health on the part of any one? Is it not the result of some wrong thought either entertained, or reflected because of a weak and negative state in the development of the soul. Some persons hold fast to unkind feelings towards those whom they claim have wronged them, others retain thoughts of the existence of evil in their neighbors, or in the race generally and so on.

It must be made clearly known to all such seekers after light that just as long as those thoughts and similar ones are retained in their mentality, just so long must some inharmony exist in the body. No one has a right to health who does not fulfil the mental law to produce it, and the law is very exacting, and if violated is one jot or tittle, some sign of such violation will most assuredly follow.

It may be helpful in this connection to examine the methods of Jesus in dealing with the disciples of Truth in his day, and by the way would it not seem strange for him to have treated patients, or to have carried them for weeks and months in the process of cure through mental suggestion, then too, there is no record of any soul who was once delivered ever returning to be made well again, but on the contrary Jesus in the consciousness of his own power and in the clear understanding of the potential perfect divine nature of every one who sought him; awakened in the seeker as the result of the faith in his power, spiritual understanding, and immediately the sick were made well, the blind saw, the lame walked, and the dead were raised, but the injunction he laid upon all whom he delivered was "go and sin no more lest a worse thing come upon you" that is, no longer entertain the limited or imperfect thought, for all imperfect thinking is what is meant by sin, no longer live under the control of your sense nature; no longer let the carnal thought abide in your mentality. In other words, all who came to Jesus were clearly told that they must forsake the ideals of the limited, mortal consciousness, they must no longer sow to the flesh, but they must ever after live in unlimited spiritual thought, and thus sow to the spirit. The way of Spirit and Life is straight and narrow and few there be that enter into it, because few there are, that are ready and willing to give up all external things and forsake all outward methods, to gain all, that is to realize that the invisible things are the only real entities, and that the spiritual or interior methods only, are lastingly effective.

There can be no question but that all will eventually gain understanding, still many, yea, every one, might enter at once into the kingdom of health, happiness, and sufficiency, if

they would only let go the bondage to sense beliefs. There is no peace, however, on any other basis. Some souls are holding to some imperfect thought, and expect health, it cannot be, for imperfect thinking is contrary to the law of Spirit.

Then again, others are bowing down and worshipping some external idol, such as money, affection for some personality, or clinging to family ties. All such outward attachments are not in accord with the state of consciousness that a Truth seeker must maintain. In these days of bondage to money, wherein so many are pulling down their old buildings and erecting larger ones; and at a time when there is such a sense of dependence upon possessions for happiness, the word of the Master in the teaching of the parable "thou fool this night thy soul shall be required of thee" should be heeded, not in the sense of the limited interpretation of the eternally lost soul, but as evidence that we must trust in the everlasting and always accessible invisible riches, and be willing to give up externals, for as long as the soul depends upon outward things, just so long is the foundation one of sand.

The idols of personality and family ties too must be cast out. Can it be imagined that Jesus loved one soul more than another, or—as some may answer he did, because of the gospels record of the Master's love for John, which was simply the writer's conception of it. Can it be conceived, that God or the highest consciousness can love one more than another, for must not this ideal be one which is no respector of persons, besides how can love be variable, how can it possess any quality of distinction in its exercise? Therefore, unless the seeker after Truth feels the same towards all, the sense mentality still prevails. Then as to family ties, how many are bound by them. Jesus said "whosoever doeth the will of my Father

in heaven (the God within) the same is my mother, brother, sister," there can be no limited family ties in the highest consciousness, family relations belong only to the mundane plane of life, for in Truth we are all one great family of the Father Mother God. Jesus said: "Call no man your father upon the earth, for one is your Father which is in heaven," and in another place in speaking to the disciples, "all ye are brethren." It is not meant, however, that love should be or can be lessened for those in the home circle, but that the selfish affection of carnality, should be superceded by the universal divine love of the Godself, and the law of spirit thus fulfilled.

Much has been said and written about "greater works than these shall ye do," but it must ever be remembered that Jesus did not do the works, until he had met the carnal sense nature's promptings, and in obedience to the law of Spirit, and in the knowledge of his true immortal selfhood, he had willingly rejected the demands of the carnal mentality; he had cheerfully laid down his sense life, and freely and joyfully passed beyond the Adam state of development, into the Christ mind, and then and then only did he do the works of God, that is manifest the power of his own true Godself, and his teachings were always my "kingdom is not of this world."

While all of this is more or less clear to those whose soul development has been along the lines of religious teaching, and to those who accept the sayings and doings of Jesus of Nazareth—the same conclusion must be reached in order to lay hold of the secret of power on the part of those seeking Truth who may reject religious teaching, if they will only see that limited thinking, that is, thinking which has merely to do with external temporal conditions or the maintaining of ideas that apply only to personal sense states, such as securing

a well body, obtaining happiness through persons or things, or the acquirement of riches and possessions, must be superceded by unlimited thinking, for as thought is the creative energy, so long as thought is in any way bound to temporal things, such ephemeral creations must appear; but when in the evolution of thought, universal ideas, that is, ideas that have to do with everlasting principles, eternal realities, spiritual or perfect states, and ideas of true being that will manifest a Godself, who is always happy in itself and does not depend upon other persons or things for happiness and ideas of external riches, not of dollars and cents, when all such universal ideas only are held in consciousness, then and then only, will there be manifested the eternally perfect spiritual creation.

Thought is the only creator. When it is limited, temporal, carnal, then mortals subject to sickness, sorrow and death appear in a realm of imperfectly manifested nature, and of destructive forces—the creations of such thinking—in which conditions changes must ever take place until the soul is evolved through its experiences in limited thought, and made willing to think thoughts that are unlimited, eternal, perfect, spiritual; then the immortal, incorruptible being will be brought forth. This God, a divine being can never be sick, have sorrow or die; and as a result of the action of this being the new heavens and the new earth will be made visible.

It must ever be remembered, as Jesus said: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world. In me ye shall have peace." The world does not mean living on the planet, it means having limited, carnal thoughts, as these are overcome and the Christ within or the highest consciousness of unlimited ideas abided in, then heaven is found, and health, happiness and sufficiency

are secured. But each seeker of the Way of Life must live always in the perfect ideals; by this mthod is Truth known, and it is only through knowing Truth that freedom is experienced and power obtained.

Legislating.

F. JAMES LAKIN.

Send to congress those who will make laws after the pattern of the legislator, who abolished the laws of sin and death. We are now to have a "new dispensation," and we will send only those kind of legislators who will stand upon the platform of Jesus Christ—*i. e.*, that "only the good as spirit is true;" and who will recall every edict or law which recognizes any evil or mortal mindedness at all. Yes our conception of government now takes on the legislative nature, that is, on the platform of God, Hurl out of your mind all of the beliefs founded on the law of Adam's basis, we will to have Jesus Christ for our law-giver.

Come, let us look at these mortal parties, claims for office, we mean these convictions of beliefs of mortal laws, as what we must succumb to, what we must allow to do as they will with us, as in the world the flesh and the devil.

First, who are they? Where are they from? Evidently all mortality came from Adam, and who was he? Let us have his pedigree. You know if we are going to vote for law-givers we want to know where they are from, who their parents were and what their character and ability is.

Now Adam was according to Jesus Christ a lie from the beginning; and the father of all lies. And Jesus' whole example was for the upturning of his bogus claims and injustice, and those he had progenerated. Did he not

upset the whole paraphernalia of the people he was with? Yes, even to the upsetting of their pet hobby—the grave—"the last enemy." And now pause a moment, was not his whole teaching to reveal that all men could do as he did? "These signs shall follow them that believe," he said. And he even says "greater things than these shall ye do."

Let us notice Adam's career. What has he been doing on this planet, he and his children? Why they have been legislating for the whole world—making everybody to think and recognize the lies that have built up their character, and thus their state and nation. It is they who have been usurping our rights, our liberty and truth.

Who is this who says you can't do this and you can't do that? Who is this that turns down every hope with a veto? Who says if you eat this or drink that or do this you will suffer for it? I tell you he is one of these legislators sent out by Adam; and he is a lie from the beginning. Yes Jesus Christ calls him a murderer, and is he not such? Surely every one of the infant natural hopes of the child is soon blighted. Soon these fakirs, these law-making consciences of the race have all men bowing acquiesence to their decrees. Certainly it is true, all the spiritual aspiration of men are killed out. Certainly it is true that "in Adam all die," but the rest of the couplet is true, "in Christ shall all be made alive."

Now, what are we to do with these law makers and laws? It is simply that we stop voting for them. Let your ballot from henceforth be cast for the legislators who propose to make your world regulated by the laws of the spirit of Christ in Jesus. And these legislators are thoughts or convictions that come to you, that do not judge according to appearances, but by righteous judgment. You are the whole *body poulace*—the people—in this case. The thoughts you send out are the legislators who

make the laws for you, and your judging qualities and reason are the people who elect these law makers. Therefore be careful and discriminate to not have your people vote for the Adam legislator; but always and forever make them select the convictions or legislators sent of God, *i. e.*, the Christ judgment that all is Spirit and very good. Soon you will find your nation or state (the foundations on which your envirnment rests) in God—even the state or kingdom of heaven coming in earth (your settled beliefs) as in heaven.

You see the Lord's prayer is all made up of votes for the Lord's legislators, that they may usher in his government—his transcending free mercy or law, that of course, perforce, abolishes or casts out the law of sin and death —Adam's legislators and laws.

Call your caucus together; call up your judging capacities, and let us send delegates to the convention, where the opposing forces are to meet and your platform is to be made.

There will be speeches there by the leading orators the leading cries of the passions that Adam is right and of those thoughts that speak for the cause of the bringing the law of the spirit of truth into vogue.

You are to decide in favor of the latter. They should always have the majority in the candid souls congress even ninety-nine one hundredths. This is what *vox populi, vox Dei* means to metaphysicians. Adam and his legislators and people are continually saying "thou shalt not do this and that." But Almighty God shouts at you through Jesus Christ. "The Father judgeth no man, but hath committed all judgment unto the son." And that, "By thy words, thou shalt be justified and by thy words thou shalt be condemned." And enforces that "if ye drink any deadly thing it shall not hurt you." In this new conception of faith or evidence of life, as all one spirit, even your anger should, just as

it is written, praise him. Don't you suppose Jesus' cursing the pharisees and the old law makers of the Adam conscience was a psalm acceptable to God? Don't you suppose Christ rejoices at your rebuking and rejecting the false evidence or people, and judging righteous judgment (voting for Christ's legislators who make up his laws for your states or introduce them into your mind) "is well pleasing unto him." Most certainly, "There is joy in the presence of the angels of God over one sinner that repenteth." "It is the Father's good pleasure to give you the kingdom."

Unity Bible Lessons.

R. C. DOUGLASS.

LESSON 10.—December 6.

Solomon's Sin.—I Kings 11: 4-13.

4. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

5. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father.

7. Then did Solomon build a high place for Chemosh, the abmonination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

8. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice,

10. And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded.

11. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee ,and thou hast not kept my covenant and my statutes, which I have

commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

12. Notwithstanding, in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.

13. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

GOLDEN TEXT.—*Let him that thinketh he standeth, take heed lest he fall.*—1 Cor. 10:12.

In the allegorical story of David and Solomon, it is not the history of men that interests us, but the dominant states of mind which they represent, the consciousness of Love and of Wisdom. These two principles are inseparably united in the Solomon consciousness, though only the latter is dominant:—the one becomes merged into the other, or the other is the matured development of the one. The David (Love) quality is an inherent, fundamental counterpart factor of the Wisdom consciousness. "But King Solomon loved many *strange women*, princesses of the nations concerning which the Lord said: "Ye shall not go in to them, for surely they will turn away your heart; Solomon clave unto these in love."—ver. 1-3.

His 700 wives and 300 concubines,—1,000 in all—denote the abundant fullness and diversified bestowment of the overflowing loves of this consciousness,—the more full and abundant because of the "largeness of heart" peculiar to it; for "God gave Solomon wisdom and understanding exceeding much, and largeness of heart even as the sand on the sea shore."—chap. 4:29.

There is never a high spiritual attainment without a correspondingly great danger connected with it. In the "largeness" of the endowment there is a corresponding *"largeness of heart,"* which seeks a *thousand* objects on which to bestow itself and its overflowing heart love; for Love is a most important factor

of this consciousness. The great danger is, that we bestow our heart's best energies and affections on the multifarious attractions of the world; for this is the signification of the *1,000 wives;* and these wives were "*strange women*"—foreigners—not of Israel (the Spiritual), but of the surrounding nations (worldly things).

4. There is no allusion to time in these lessons on Solomon singularly and very properly, because we are dealing with mental qualities, and not with personalities. Even the expression, "*when Solomon was old,*" does not refer to years of life, but to the state of that consciousness, exhausting itself through misapplied thought. The bestowal of the heart's energies and love on these thousand worldly interests will "*turn away the heart*" from the Spiritual, "*after other gods*" of materiality and sense;—"for where your treasure is there will your heart be also"—there will you worship. Such a divided heart, largely centered on worldy idols, cannot *be "perfect with the Lord his God, as was David"* (Divine Love):—it is "a house divided against itself."

If we do "*not go fully after the Lord*" as does Love in its consciousness we weaken and undermine our consciousness of Wisdom, so that the consciousness becomes "*old.*" The "eye" must be "single," if we would have the "whole body full of light." Not to have the "single eye," is to have the "evil eye"—"*Solomon did evil.*"

5, 7, 8. We are worshippers of idols and false gods, to the degree in which worldly things absorb our heart's best love.

9-10. To the demonstrator of Truth and Wisdom, "*the Lord appears twice,*" first there is a day of choosing, when we choose to seek Divine Wisdom; then the illumined soul, in the light of Wisdom and Truth, is enabled to see the wonderful rewards of faithful obedience to the Spirit, and the direful consequences of dis-

obedience. The good realized through faithful obedience, the natural man calls, *God's favor;* and the painful consequences of disobedience he calls *God's anger.* They are both natuarl results of our own thoughts and acts, which yield their harvest according to our own sowing, obeying the same law of the Good.

11. If we have been "disobedient to the heavenly vision," and have burned incense on a thousand altars to false gods, we must fall from our high place in conscious dominion—lose our kingdom.

12-13. Through fidelity the David consciousness advanced or ripened into the higher consciousness of Wisdom. But unfaithfulness to principle brings retrogression and loss of dominion. Yet your dominion remains during the life of the consciousness (*"in thy day I will not do it"*): for in it is the saving and salvable element of Love (*"for David's sake"*). Still the dominion of this consciousness, undermined by the love of materiality—idolatry, must disintegrate and disappear with the consciousness. Only a tithe remains (*"one tribe"*), representing the small portion of thought remaining loyal to the spiritual (*"for David and Jerusalem's sake"*).

There will always be a consciousness. Perfect obedience brings perfect dominion and peace. Disobedience and a divided heart results in a divided consciousness, the greater part being in rebellion against or secession from the Spiritual.

LESSON 11.—December 13.

CAUTION AGAINST INTEMPERANCE.—Prov. 23: 15-25.

15. My son, if thine heart be wise, my heart shall rejoice, even mine.

16. Yea, my reins shall rejoice, when thy lips speak right things.

17. Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long.

18. For surely there is an end; and thine expectation shall not be cut off.

19. Hear thou, my son, and be wise, and guide thine heart in the way.

20. Be not among winebibbers; among riotous eaters of flesh:

21. For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

22. Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23. Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

24. The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.

25. Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

GOLDEN TEXT.—*For the drunkard and the glutton shall come to poverty.*—Prov. 23:21.

Jesus of Nazareth taught that God is Spirit, and that man is a son of God; and thus it follows as a logical deduction that man is Spirit, of the same Divine substance as his father, capable of manifestating in his own body and mentality the high characteristics of his father, thus demonstrating that he is Divine—"God manifest in the flesh." "All that the father hath" he can claim as his own by reason of his sonship, and prove it by bringing these Divine qualities into manifestation.

15. If, then, God is Wisdom the son should manifest that quality or characteristic of his father—he should "*be wise.*" And the joy and satisfaction experienced in the demonstration of wisdom will find a responsive approval at the Divine centre of consciousness, symbolized by the "*heart.*"

16. While the "heart" is the seat of the consciousness, the "*reins*"—the "abdominal brain" or solar plexes of nerves, situated in the region of the navel, is the seat of the emotions. Therefore by speaking words of Truth and Wisdom from an understanding heart, you awaken the emotion of joy and satisfaction, which starts a thrill or vibration of delight from this navel centre, extending through the entire body,

bringing the harmony of health to every organ.

17. Very naturally, then, it is not the part of Wisdom to "*envy sinners*," because the emotion thus awakened, would, from the same life centre, by the same law, start a vibration of discord, sending depression, disease and death to every organ. To have perpetual health Wisdom requires us to be in the love ("*fear*") of God continually.

18. "*For surely there is a reward*" for wise thinking—an absolute certainty that unvarying law will bring into manifestation harmony and health as the legitimate fruit of wise and rghteous thinking.

19. Therefore Wisdom requires this external man to listen to the gentle voice of Intuition, which will "*guide thy heart in the way*" of True Wisdom.

20. It is not the part of Wisdom to cater to the gratification of any sensual appetite; because he who lives in the sensual is not living the true life of Spiritual Wisdom. "*Winebibbers and flesh eaters*" are bondsons of the "bond woman" and not free sons of the "child of promise."

21. "They shall" both "*come to poverty*"—poverty of conscious Spiritual Good. Intemperance and gluttony overload the arteries and lymphatics with cumbersome, clogging impurities, beclouding and darkening the finer sensibilities and spiritual perceptions, producing an utter destitution of the good of Wisdom ("*shall clothe a man with rags*"), "our righteousness is filthy rags."

But temperance in all things, and absteminous habits purify the blood and the lymphatics, thus increasing the capacity for purest emotions and clear spiritual thought bringing to the consciousness wealth of spiritual Wisdom in realization.

22. Wherefore, "*hearken to thy father and thy mother*," the Divine voice of Wisdom and Love;

for these are "thy father and thy mother" mature ("*old*") in understanding.

23. Learn a lesson in Wisdom by every experience in life—"*buy the Truth*," "for the merchandise thereof is better than the merchandise of silver and the gain thereof than fine gold." Pr. 3:14.

24-25. The teaching of these verses is—if you have been instructed in Wisdom and Truth by the Inner Voice of Intuition, until you are consciouly wise in thought and act, you will receive the joyful approval of your Inner Consciousness—your Divine self. This Divinity you thus find is both male and female, the "father and mother" of your manifested, individualized conscious self.

The joy and satisfaction, consequent upon righteous living, finds its counterpart of rejoicing at the centre of Being—"there is joy in heaven over one sinner that repenteth."

Mrs. Elizabeth W. Champney has a beautiful little story to tell of one of the Junior League of Patrons and Patronesses which is working for the Messiah Home for Little Childen.

Said mamma:—"Gladys, you must not sit on the stone steps, you will take cold."

"Oh, no, mamma. I will not take cold."

"Gladys, mammas know better than little girls."

"Oh, no, mamma. For mammas and little girls are both from God and little girls come later and so have the latest news!"

WEE WISDOM

Juvenile Department.

PILLOW VERSE.

"Now I lay me
Down to sleep,
I leave my soul
With God to keep.

And in the morning
When I wake,
His promised blessings
I will take.

Even as a Father.

BY AUNT SUE.

Auntie told me such a beautiful, beautiful true story the other day of some thing that happened in her family many years ago. It brought me such a sweet message of the Father's loving, tender care for His children, of which this seems a type, that I want to share it with more of his children, hoping it may bring the same message to them, that it did to me.

When Myrtie and Jim were little children, one day, before Christmas, their father to please them, and give them a treat, took them into Chicago, and told them they might select Christmas presents for their friends and themselves. They were so delighted, and started in with bounding hopes, and great expectations of the things they would buy. All day long they went from store to store, but with such a bewildering array before their unaccustomed eyes to choose from and with the whole day before them in which to choose, they were in no hurry to purchase. All at once, to their immense sorrow and surprice their father

told them it was time to take the train for home, and they would have to go. Not until then did they realize that all the day had gone by and they had not made a purchase except a few things so cheap and trifling that in comparing them with what might have been theirs, they felt like throwing them away. They were ashamed to go home so empty handed, and let their friends know how foolish they had been in their purchases, and when they did finally reach home, tired out with the excitements, and pleasures and also the disappointments of the day, Myrtie could stand it no longer, but burst out crying as if her heart would break. Jim, boy like, was too plucky to cry, but his white face, and the set teeth revealed to loving friends all too plainly, the pent up feelings, as he thought of his lost opportunities, and what he might have had . Thoughts of the next morning brought no joy or comfort to them, but their last thought as they fell asleep was one of sorrow, that they had let the whole day go by, without getting any thing for themselves, and others. Not until the bright morning awakened them, and brought to their notice the lovely things their father had bought them, did they know any thing of what he had been doing for them. There stood the long wished for and coveted velocipede for Jim, the dear little piano that had been the dream of Myrtie and so many, many, other lovely things that they had not even thought of, but which their Father knew they would like.

All the day long their Father had been with them, buying and planning for their happiness on the morrow. He saw they were too excited and dazzled with the numberless things around them, to realize how the time was passing, and though he was with them all the day, every minute he had them in sight, as they were too precious to him, and too necessary to his happiness, to risk losing them in the crowds and the hurry and bustle of a large city the day be-

fore Christmas. They were not watching him, but were too absorbed and intent on the new toys and fascinating things with which they were surrounded, and so they failed to see the signs, the nods and winks he gave to the sellers of these various things, signifying by them that he would take such and such things, that he saw that the children desired, and though the articles were done up into packages and labeled with their names, right under their very eyes, these children had never a thought that they could be for them, as they had expected to buy the things they wanted themselves.

The beautiful thought that came to me as Autie was telling me, was this—that we each and every one of us, are like these innocent, eager, excited children, we all of us in the morning of our journey of Life, intend to buy some thing before the day is done, but there are so many things to see, and to choose from, that we go on and on, from one pleasure and delight to another, just as these happy children did, taking no thought nor note of the flight of time, until all at once we are made aware that the time has come to go. Not until then do we realize that we have made nothing our own, of the many opportunities we have had, we have let them all go by and now it is too late. Too late, too late, is the cry that goes up from many a tired, and disappointed heart, and bitter tears are shed as he thinks of what might have been and he goes to sleep with such a hopeless tired feeling, wishing he had the chance to live the day over again. But can we not believe that our tender, loving, heavenly Father is equally as good and kind to us as this father was to his beloved little children, that we are just as precious to Him, and necessary to His happiness as these children were to their father, that He loves us too much to ever lose sight of us, that He is watching over us and caring for us and taking note of *all* our wants, and when we wake up to this fact either here or

there, we shall be satisfied, and will know that we had no need to grieve or mourn over what might have been.

We will, as we must learn some time, some where that the Father has never for a single instant lost sight of us, that He has anticipated our every want, that He takes more pleasure in giving us things than we can have in receiving them. He must have His children to give to. "It is more blessed to give, than to receive," *i. e.*, one gets more happiness from giving than receiving. These dear little children were absolutely "taking no thought for the morrow," but their father was, for them, and he knew they had "need of these things," in order to be happy, and so he looked out for them. "Except ye become as little children," said the "child" that trusted the Father more than any other has ever done, and told us we were to do likewise. "Follow me."

Dear *Unity:*—The childs prayer," or "Pillow Verse" as you very appropriately call it which I was taught to repeat when a child, and with which undoubtedly you are familiar ran as follows:

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take."

This seems a simple enough prayer but the idea impressed upon the mind of a child is that of fear and death, which in the light of "Divine Science' is not a very desirable impression to leave.

Here is a new rendering of the above, which breathes the spirit of life and perfect trust.

Now I lay me down to sleep,
I leave my soul with God to keep;
And in the morning when I wake,
His promised blessings I will take.

—C. L., Portland, Maine.

(See "Pillow Verse.")

CHARLES FILLMORE
MYRTLE FILLMORE
CENTRAL SECRETARIES
Kansas City, Mo.

THE SOCIETY OF SILENT UNITY is essentially Spiritual in organization, and has no external rules or regulations. Its object and aim is to lead men and women to the God within them. "Nether shall they say, Lo, here; or Lo, there; for, behold, the kingdom of God is within you." All persons may become members "without money and without price," who will sit in peaceful mind for a short time, at nine o'clock each evening, and invite in soul aspiration the conscious presence of the Holy Spirit.

We hold, and are daily demonstrating, that the Comforter, the Spirit of Truth, which Jesus Christ said the Father would send in his name, is now an active principle in our affairs, and does all things for us, even to healing our diseases. For its centralizing potency a "class thought" is given each month, which all members hold in consciousness for a few moments; thus attaining a mental attitude to which the Holy Spirit finds easy access —then "ask what ye will in my name and it shall be done unto you."

All who desire to be fully identified with us are invited to send in their names with a brief description of their trouble. We cannot undertake to answer all such letters personally, but will respond in the Silence as the Spirit directs.

Certificates of membership are issued only to those who make personal written application for them. Where an applicant cannot write, let him make a cross as signature to the letter which another writes for him. We want to help everybody, but there is a good reason for this rule, and we must see that it is observed hereafter.

The potions administered by the Spirit are always composed of *words*, and they are very powerful. "My words are spirit and they are life." Those who take these words must be faithful to them.

We are always glad to hear from members and it is good for them to write, but the time of the central secretaries is so fully occupied that they cannot personally answer the many letters received, but they always send the Spiritual response to supply the needs which are discerned from the letters.

The Society of Silent Unity is a pure co-operation. Every holder of a certificate is a joint owner of its assets, and entitled to all its privileges. If our methods meet with your approbation, we shall be glad to make you a member and receive your co-operation in both love and money, for it is ours to demonstrate that within everyone is the Spirit of Justice that freely gives value received for all benefits.

The Intelligence we invoke transcends time and space, hence you meet all requirements by observing 9 o'clock, your local time.

Address, SOCIETY OF SILENT UNITY, Kansas City, Mo.

Send subscriptions and book orders to

UNITY BOOK COMPANY, Kansas City, Mo.

Enclose a self-directed stamped envelope with your letter and our reply will be sure to reach you.

THE CLASS THOUGHT.

November 20 to December 20.

I am free to know God for myself and within myself.

High Noon Meetings.

In addition to the regular 9 p. m. silent hour, the Unity Society now holds meetings at headquarters in Kansas City, Mo., every day at high noon—12 to 1—devoted to audible and silent treatments and statements of Truth. It is requested that members of the Society everywhere join at that hour in this communion.

Noon Word.—I am free to be wise with the Wisdom of Spirit.

A Daily Word.

For the benefit of those who want a healing thought for each day of the week, the following has been formulated. Take up the word for the day upon rising in the morning and repeat it aloud a number of times. Repeat again at twelve and six. During the intervening hours repeat it mentally.

Monday.—God IS—I AM.

Tuesday.—I am free from the sins of my lips. "The mouth of the righteous man is a fountain of life."

Wednesday.—I am now free through the knowledge of the Truth.

"Whom the Son makes free is free indeed."

Thursday.—I am *now* free in the consciousness of the God-power centered in me.

Friday.—I am free to "speak that which I have seen with my Father."

Saturday.—I am free to work the works of my Father.

Sunday.—I am free to *know* God's day of rest is *Infinite Silence.*

Why bowest thou, O soul of mine
  Crushed by acestral sin?
Thou hast a noble heritage
  That bids the victory win.

The tainted past may bring forth flowers,
  As blossomed Aaron's rod,
No legacy of sin annuls
  Heredity from God.—Lydia Avery Coonly.

"Earth's crammed with heaven,
And every common bush afire with God,
But only he who see takes off his shoes."—Lowell.

"I AM THE LIFE,"

BY I. G. GOULD.

Jesus Christ.—Jno: 14:20.

I am the life—the eternal life,
The very life of God;
I am the Truth—the blessed truth
So long misunderstood.

I am the love—the precious love—
Which God in Jesus shows;
It fills and thrills all else above,
And out to all it flows.

Oh! welcome life, and truth, and love,
This consciousness is mine,
Descending like the whitest dove,
How doth this knowledge shine.

Dispelling every doubt and fear,
Uplifting every eye,
'Tis this that dries the mourner's tear,
And banishes his sigh.

I thank thee Father, that I know,
How blessedly secure,
Are those who have this consciousness
Of thine indwelling power.

They walk in light, as "He is light"—
Without a fear of ill—
He maketh all the pathway bright—
For those who do His will.

Thy life, thy truth, thy love are mine,
Here is my only rest,
The everlasting arms entwine,
And clasp me to thy breast.

This is my sure abiding-place,
O'ershadowed by thy love—
I can in all my wanderings trace
Thy guidance from above.

No knowledge can with this compare,
No love can be so sweet;
This life and love, with all I share,
This is my joy complete.

Austin, Ill., Nov. '96.

Why am I so happy, so happy, so happy, I ask myself this again and again as the days go by? Those about me are quite ignorant of this beautiful Truth, so that it is not that outward conditions have changed. And the still small voice replies you are a little child again. Do you not know that "unless ye become as little children ye cannot enter into the kingdom of Heaven?" My Heavenly Father does my thinking for me now. I know and *feel* what the "God said" means. Just as mother used to do my thinking for me in the old days, and when I felt unhappy she would say "never mind, dear, it will be all right, mother will help you," and I would go off to my play without a care, so do I know that God's beautiful thoughts for me have changed my life work to play. Yes; the keeping the conditions for soul growth. The careful planting of the tiny seed and leaving my Father to water it with his divine love, is what this happiness is. I have been less than a year studying this wonderful Truth. At first it seemed *preposterous* for people to claim all they did for it and as *curiosity* led me on (for it *seemed* curiosity then) I at last became *ashamed* of my false conception of it. To-day I would not part with *my meagre knowledge* of it for the greatest worldly possessions that could be given me, and I am *striving* for more; besides I so appreciate *all* that it has done *for me*, that I feel like going out into the highways and byways and bringing in every one that I see. It is limitless, in its possibilities!!! My little seed that I planted has put forth flowers that fill my house with fragrance, and the bright sun shines into my windows all day long, and penetrates into every nook and corner! But, until I saw the divine being in myself and later in everybody my seed grew slowly and there were times that I felt almost like digging it up to see if it had taken root.

"I searched for God with heart throbs of despair,
'Neath ocean beds, above the vaulted sky
At last I searched myself my inmost self
And found Him there." —J. B. G.

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CHARLES & MYRTLE FILLMORE, Editors.

Publishers' Department.

Has your subscription expired? Examine the yellow label, on which is your address and the date when your subscription *expires.* We do not ask for payment in advance but want to know when your time is out whether or not you want *Unity* continued. Please drop us a postal card stating your pleasure in the matter. If you do not do this we shall take your silence to mean that you want the magazine discontinued.

Some of our old and true friends are surprised that we should cut off their subscriptions, even tnough they were in arrears.

We never knew it until they informed us. The subscription books, and all matters pertaining thereto, are in the hands of our business managers. The editors wash their hands of the whole business; they have enough to do in other departments of the work. Yet, the most generous terms prevail there—just a postal to the Unity Book Co., that you want your subscription continued, will settle the matter until it is convenient for you to pay.

We make room in this issue for a complete Metaphysical Book Directory, for the benefit of those contemplating Christmas gifts.

Fannie B. James, of Denver, has just issued a book of lessons and treatments entitled, "Studies in the Science of Divine Healing," price 75 cents. We shall give it further attention and notice in a future number of *Unity*, but all who have read Mrs. James' bible lessons, and previous books, will be satisfied of the worth of this one.

After the first day of January, 1897, the price of "Eleanor Kirk's Idea" will be $1.00 per year. Old subscribers will be served for the coming year at the old price, if they renew before that time; also all new subscribers who send in their names before the expiration of the above mentioned period.

Dear *Unity*:—After reading my "Wee Wisdom's Way," Mrs. C.— says, "Please send for *Unity* for me, and I want the premium, to use in my family—the precious little treasure." I gave her "Directions for Beginners in Divine Science," with a remark that she should read them over and over, until I saw her again. The next day she came down with her face shining, and said, "Can it be, I have come clear from Scotland, to find satisfaction for my restless soul, and, tell me, is this *lasting*, can I *trust* this as my eternal salvation? Why I have been searching everything that came within my reach for just such a 'life elixir' for the past 20 years. O glorious thought! I shall give every moment of my existence, to living the life." And so, the light radiates.

Yours for Truth,

Viola, Idaho. Mrs. L. T. S.

If you want to make a Christmas present that will last forever, choose the Twelve Lessons in Truth by H. Emilie Cady. These lessons alone 75 cents; the the lessons and one year's subscription to *Unity*, $1.50.

"Man, A Missionary of Jesus," edited and published by Brother Frederick, 154 Golden Gate Ave., San Francisco, Cal.; price 25 cents per year. We commend this latest voice of the Spirit to all who are spiritually awakened—it is deep and true.

"To the Lost Sheep of the House of Israel." Have you reached a point where your spoken word and faith fails to demonstrate, and for this reason you feel discouraged and "lost"? If so, and you desire help, and to know the cause of your failures, write to

Mary Isbell,
Rock Port, Tex.

When everything else has failed try to find out for yourself what there is in the mental method of cure

A course of manuscript lessons sent by mail, includig mental treatment, and a helpful correspondence, will prove of untold value; as all students testify. Price ten dollars.

Address Mary Robbins Mead,
Watkins, N. Y.

"Child's Christ Tales," by Andrea Hofer Proudfoot, Chicago; published by the author. This souvenir edition is elegantly and substantially gotten up; supercalendared paper, gold lettering, and green linen cloth binding. Contains twenty-four Christ-Tales and has thirty-one illustrations of the Christ-Child, Madonna, etc; principally from the old masters. The stories are told in the sweetest, purest imaginable English, "with a touch of the poet's fancy and the sweep of the master's hand." This edition being the eighth thousand indicates the substantial popularity of the book. The "Christ-Tales" do not touch upon the modern metaphysical thought.

A confusing error occurred in the verse entitled "Non-Resistance," in the November 1st issue. The second line should have been omitted entirely. It was so marked, by proof reader, but not corrected by type adjuster.

"Koradine," by Alice B. Stockham and Lida Hood Talbot, has been reduced to $1.00. Helen Van Anderson says of it: "I have laughed and cried and felt the petals of my soul open while reading 'Koradine.' It is an inspiration and a strength to enter the gateway of the new beautiful country into which the book leads one."

Dear Lovers of Truth:

We send you greeting, and wish to say to all seeking souls that their calls for aid are ever responded to by us without remuneration of any kind. No person or persons answering letters for us have ever been authorized or given the privilege to charge for healing as a co-worker with us. There have been times when we have handed letters to other healers whom we felt competent to take cases, but remuneration if required should have been made under the healer's own name with proper explanation. The law of compensation must be interpreted unto each individual according to their guiding Spirit of Truth. As for us, we are consecrated to this work of humanity for Truth's sake. In brotherly love,

Eva C. Hulings,
A. M. Bryant.

Charles Building, Denver, Colo., Nov. 3, '96.

E. P. C. Webster, Divine Science Healer, makes a specialty of so-called hopeless cases. Write to him at 36th Street and Ellis Ave., Loraine Bl'dg., Chicago. Mention *Unity* when writing.

Many of our readers ask the address of H. Emilie Cady. Here it is: H. Emilie Cady, 445 Park Ave., near 57th Street, New York City.

She is not in the book business, but we venture to say that she will supply her "Lessons in Truth," "Finding the Christ in Ourselves," and her other books, to those to whom her location is convenient.

I am teaching and healing through the power of Divine Love. Let all the sick and sorrowing ones come and receive loving, faithful service; whether present or absent in body.

Address, Mrs. L. Dargin,
Golden, Colo.

I have long had the desire to help in thought by correspondence any who desire to advance in the inner consciousness. Free-will offerings.

S. Annie Ridgeway, Overland, Colo.

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For $1.00 we will send *Unity* one year and "Wee Wisdoms Way" by Myrtle Fillmore.

For $1.50 we will send *Unity* one year and 12 Lessons in Truth by H. Emilie Cady.

For $3.00 we will allow three yearly subscriptions to *Unity*, and 12 Lessons in Truth to the one who sends in the names.

A NEW CHILD'S PAPER.

In January, 1897, we will begin the publication of a child's paper to be devoted to the presenting of Truth to the comprehension of children. It will be a bi-weekly, named THE CHILD LIFE, 50c a year, Ralph Waldo Emerson Barton, (five years old) Editor, assisted by his Mamma: A. P. Barton, Publisher. *We want 5,000 subscribers to begin with.* SEND NAMES IN NOW—money payable on receipt of the first issue. It will be the only paper of its kind on earth, with the youngest editor on earth.

Address, A. P. Barton,
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I heal through love and the power of Christ Spirit. All those wishing treatments at reasonable rates, and who wish to be healed of physical and mental troubles, please correspond with

Mrs. M. A. Reed,
2970 Madison Ave., Chicago.

A number have asked if "Wee Wisdom's Way," the story for children by Myrtle Fillmore, could be had in covers suitable for holiday presents. To accommodate those wishing it for that purpose we will, for five cents extra per copy, have it bound in special cover and tied with ribbon. This will make the total cost 30 cts. each. Where this special cover is wanted for premium with subscription send $1.05.

Send us three new subscribers to *Unity*, with $3.00, and we will present you with a set of Lessons in Truth by H. Emile Cady.

I will give instruction by letter or heal absently a limited number. Thomasine A. Wetmore, Wentzville, Mo.

I heal through the wisdom of the Father, the love of Christ and the power of the Holy Spirit.

Dr. Elenor V. Rolshausen,
3155 Campbell Ave., Chicago, Ill.

Successful treatments given by letter, in German or English. Address, with stamp,

Dora C. Rogers or Mary E. Butters,
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I have been very successful in both present and absent treatments, and should like to correspond with those who have not found help in other directions.

Mary A. Broom, M.S.D.,
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"My word faileth not." I will answer calls to teach and heal. Mary C. Owens, 1241 W. Congress St., Chicago, Ill.

Mental Science surely does cure when all else fails. Send for free pamphlet on the subject to Mrs. Helen Wilmans, Sea Breeze, Fla.

H. Louise Burpee receives patients, and gives instruction in Christian Science Healing, both privately and in classes, at her residence, "The Lakeside," 1839 Indiana Avenue, Chicago, Ill. "Let him that is *athirst* come."

I heal by the power of Spirit and practical knowledge of Infinite Love. I will undertake any case—no matter how long standing. Both absent and present treatments given with equal success. Esther Marion, 2012 Indiana Ave., Chicago.

True healing is done through love, and I am Love's instrument. I take only a limited number of patients, and ask only a reasonable fee for faithful, earnest, loving service. If drawn toward me, trust Love's attraction, and write or telegraph me, giving age and leading symptoms of patient. Will R. Penick, Jr., 668, St. Joseph, Missouri.

I will heal by letter or absently a limited number at a reasonable sum. I will undertake every disease, no matter how long standing.

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You can be healed and taught to heal others in your own homes. For particulars address

Mrs. S. A. McMahon, 177 Powell Avenue, Chicago.

No case of suffering is incurable when Truth and its health-law is sought aright. My many years of practical experience justifies this statement. Patients and pupils received at my home at reasonable terms. Special attention given to absent cases.

Anna J. Dayton,
2302 Indiana Ave., Chicago, Ill.

My words spoken in behalf of the sick and sorrowing have been so blest of late I have been moved to send my name for your Directory. Will the dear Silent Unity friends pray for me that I may be faithful and efficient.

Mary A. Clinton,
79 S. Goodman St., Rochester, N. Y.

Levi P. Bunce, editor of "Light of the World," and teacher of the higher Christian Science, *does healing*. Address with stamp, 502 5th St., S. E., Minneapolis, Minn.

PUBLISHERS' ANNOUNCEMENTS.

Das Wort, a German monthly magazine, teaching Christ's way of living and healing. $1.00 per year; 6 months, 50 cents. Sample copy free. Published by H. H. Schroeder, 2405 N. 12th Street, St. Louis, Mo.

We send our monthly magazine, *Universal Truth*, three months on trial for 15 cents. F. M. Harley Publishing Co., 87 Washington Street, Chicago, Ill.

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The Services, Lectures and Bible Classes are conducted by Mrs. Annie Rix Militz.

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The ministry of the Home is free to all, no charge being made for healing, teaching or advice. Free-will offerings only received. All are lovingly invited to come.

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"The Brahmavadin," a fortnightly paper, published in Madras, India, giving the most advanced Oriental religions thought. Per annum, $2.00, single copies 15 cents.

All of these publications may be had, upon receipt of price of Walter Goodyear, P. O. Box 2773, New York, N. Y., or Unity Book Co., Hall Building, Kansas City, Mo.

We advertised "Wee Wisdom's Way" by Myrtle Fillmore, price 25cts., as a premium to all who sent in the regular subscription price of $1.00 to *Unity* during July and August. It was a happy thought. It has helped to swell our subscription list and the majority who got the book turned about after reading it and sent for more copies for their friends; so we think it well to continue the offer until January 1st. We shall get out another edition for this especial purpose. This offer is to both renewals and new subscribers.

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Unity Book Co., 511-512 Hall Bldg., Kansas City, Mo.

One of the very best missionary documents ever published is "Some Experiences in Christian Healing," by W. T. Stead, and "Extracts from a Lecture," by the Dean of Vermont Medical College, which have both been included in a booklet the size of *Unity*; sold at the follwing rates:

1 copy.....$ .10
10 copies..... .50
25 copies..... 1.00
100 copies..... 3.00

"Wee Wisdom's Way," in cream cover tied with blue ribbon, is a dainty present. Price, 30 cts.

Directory.

NO SPECIFIC CHARGE IS MADE FOR CARDS IN THIS DEPARTMENT. THE EXPENSE IS MET BY THE FREE-WILL OFFERINGS OF THOSE WHOSE NAMES APPEAR. NAMES ARE ENTERED ONLY UPON SPECIAL REQUEST.

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BRYANT, MRS. A. M., 601 Charles Bldg., Denver. Colo.
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